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From the Philadelphian.

A SOLEMN WARNING

TO MERCHANTS AND MEN OF BUSINESS.

During the progress of one of the recent revivals of religion within the bounds of the Presbyterian Church, among others who assembled in the weekly anxious meeting, on a certain evening a middle aged man in genteel habit, entered the room and seated himself in the midst of this inquiring circle.

The minister, who used to converse with all present on such occasions, soon came to him, and taking him by the hand, affectionately inquired whether he understood the object of this meeting; and whether by his presence he designed to signify his determination of immediately seeking an interest in Christ. To these and similar questions, he answered with an emphasis in the affirmative. His soul appeared to be in an agony.

After listening to the remarks which were made, as applicable to the case of awakened sinners, he, together with others, retired. For several weeks in succession, he was found in the meeting—still deeply exercised, but without having received any relief.

On one of these occasions, as he was about to retire, he was asked why he thus delayed complying with the terms of salvation;—why he declined throwing himself upon the mercy of Christ, by submitting unconditionally to his demands. Others who had been awakened more recently than himself, were daily fleeing to Christ their refuge.

His case, in consequence of his thus lingering, was continually becoming more and more alarming. He was therefore urged to lose no time in searching out that bitter, (whatever it might be,) that prevented his finding mercy, and that engrossed his affections, to the exclusion of the Saviour.—"What is there (said this ministering friend to him) with which you cannot part for an interest in the love of Christ?" Said the gentleman in reply, "I cannot now give you the particulars of my alarming case, but I will thank you to call at my house to-morrow, for I wish very much to have a conversation with you." The next day, in compliance with this request, the clergyman called on him. The gentleman met him at the door, and immediately conducted him to the parlour. After signifying to his family that he wished them to retire, he turned and addressed himself to the minister in substance as follows.

"Mr. ——— knowing that you are ignorant of the history of my life, I have had a desire for some time to see you under favourable circumstances for a free conversation. In regard to the communication which I am now about to make to you for the first, and for the purpose of obtaining your advice, I have to acknowledge that I have resisted the dictates of conscience, which have long urged me to this step, until I can resist no longer. I am now, as you may be led to conclude, in easy circumstances as respects this world. About one year since, I removed from the city of ——, to this country seat, with an accumulation of property which would warrant me in retiring from the pressure of an extensive mercantile business for the enjoyment of domestic life. My happiness since I left the city has been uninterrupted until the commencement of this revival. The scenes which I have since witnessed, have very forcibly called to my mind the resolutions I often used to form, for the purpose of pacifying my conscience, while in eager pursuit of the world, that, after I had accumulated a certain amount, I would retire from the noise and business of the city, and spend the remainder of my days in preparing for a better world than this. With these resolutions in recollection, I have often felt, as you have urged me to an immediate decision, that I had *now* no excuse remaining.

I have leisure and every convenience for attending upon all the means of grace. For several weeks past, my mind has been more excited perhaps, than it ever was before, on the subject of my welfare in eternity. I have attended your anxious meetings; I have listened attentively to your preaching, and I see clearly the propriety of immediately surrendering myself into the hands of God, as many others have done in the mean time.

I have examined myself, agreeably to your request, for the purpose of ascertaining, if possible, the obstacles in the way of my salvation; and I am now, for the sake of relieving my mind and knowing my duty, about to reveal to you what I never revealed to any man.

While engaged in mercantile business, as many others have done, I allowed myself in the *innocent practice*, (as custom would seem to render it,) of misrepresenting and over-reaching, not even exercising bowels of mercy to the poor, the widow or the fatherless. And in many instances, my eager grasp for gain has resulted in bringing poverty and distress into many families.

Wherever I could render a claim *legal*, the law of *right and wrong* was not consulted. And in one instance, by failure in business to a large amount, I ruined certain individuals; and, although I have long since had it in my power to relieve them from distressing poverty, I have been inexorable to their pleas. I have, in short, discovered to you the manner in which myself, and as I fear many others, have secured the treasures of this world. Now, the question with which I have felt myself *straitened*, and for the solution of which I ask your advice, is this:—Is it my duty, so far as my recollection can make discovery, to restore to the full amount, wherever individuals have suffered loss through my injustice? But, before you answer this question, let me apprize you, that in so doing, I must probably surrender my property to the last farthing. And, to tell you the truth, although my conscience has given me no peace for several weeks past, in consequence of my refusing to correct every act of injustice, however trifling it might have appeared at the time of its occurrence; yet I *cannot* make up my mind, I am now passing into the decline of life, however reasonable it may be, to surrender all my possessions into the hands of those whom I have injured."

As he gave this relation, it was very apparent that there was an alarming struggle between the dictates of conscience, and the unyielding inclinations of a proud heart. After a short pause, said the minister, in reply—"My dear friend, I have listened with the deepest interest to your recital; nor can I wonder that a review of your life, should fill your soul with anguish: but I was sorry to hear you say that you cannot make up your mind to do what both reason and conscience decide to be an act of justice.

Your case is indeed a peculiar one; and I feel that it requires the wisdom of some one, more experienced than myself, to designate to you in this awful dilemma, the path of duty. But remember! *no man can* be saved until he places such a value upon his soul, that he would be willing to make any and every sacrifice for its salvation.—No man *can be pardoned*, until he is willing to perform whatever God commands, however self-denying and inconvenient it may be."

With these remarks he left him: but, (as he afterwards said,) not without strong apprehensions that, rather than perform an evident duty, himself being judge, he would cling to his possessions with an unyielding grasp, and risk the fearful consequences.

The minister embraced the first opportunity of consulting some of his most judicious brethren; and after listening to the painful circumstances of his case, they were unanimous and unhesitatingly decided in the opinion, that the word of God and the dictates of *his* conscience were in unison; and that, if he could not "bring his mind" to an act of justice, it clearly evinced two facts:

1. *That his sorrows for the errors of his past life did not amount to any thing like ingenuous repentance*, else he would be willing to correct them at any expense.

2. *That "his easy circumstances," were held dearer to his affections than the salvation of his soul*, else he would have felt no difficulty or hesitation in practically solving the fearful *problem*—"What shall it profit a man if he shall gain the whole world and lose his own soul: or what shall a man give in exchange for his soul?"

But to conclude this affecting narrative. A few days only elapsed before the solemn interview was renewed; and, awful to relate, it now appeared, that instead of implicitly obeying the voice of God and justice, without any darling reserve, this convicted and "almost persuaded" man had returned to the world——virtually bidding the Holy Ghost, which had aroused conscience from her slumbers—"Go thy way for this time, when I have a convenient season I will call for thee." And what is now most to be feared, if not most to be expected, is, that instead of ever retracing his steps, he will hold fast his possessions, and finally be found among the wretched, who, for the love of money, have already drowned themselves in destruction and perdition, and pierced themselves through with everlasting sorrows.

MARTUS.

GAMBLING.

Paris, August 3.—A little *brochure* has just been published here, entitled "Encore une Victime des Maisons le Jeu;" (Another Victim of the Gaming-houses,) in which a father details the overwhelming ruin and misery that have been brought upon him by his son's fatal passion for gambling. He states that his son Eugene was studying the law in Paris. After a very long silence he receives a letter from him stating that he had been utterly ruined by frequenting the gambling houses. The letter thus concludes:—"The son whom you loved so much, has covered himself with indelible disgrace—he cannot, he ought not, ever to see you again; I beseech you not to curse me when you shall know the enormity of my crime," The ill guided young man had forged the name of a banker to various bills amounting to 50,000 francs (2000*l.*) The unfortunate father hastened to Paris to reimburse the banker whose name had been forged, and who threatened to prosecute. Not knowing his son's lodging, he had to apply to the police for the address. On entering his chamber, the son being absent, he found the table covered with playing cards, upon some of which were traced the infernal combination that had cost *him* his fortune and *his son* his honour—some ragged articles of dress, a pair of pistols and a strong dose of laudanum. The police agent who accompanied him suggested that the most likely place to find his son was at the hotel d'Angleterre, the vilest and most disgusting of the gambling houses with which Paris is infested. Of this place, to which he repaired, he gives the following description: "I had scarcely advanced a few steps into this horrible place, when my body became covered with a cold perspiration. It is difficult to conceive that amongst the brigands who plunder on the highway, there should be any whose countenances are marked with more decided signs of reprobation than those impressed upon the faces of the hideous beings whom I here saw. The greatest number were covered with rags—some were sleeping in a corner, others were grouped round a table, upon which they were hazarding the recently acquired fruit of their plunder or deceptions. A ferocious joy glared in the eyes of those who won, while the losers actually foamed with rage, and expressed their despair in the most loathsome and abhorrent terms. The very air seemed thick with curses and pestilence. But what was still more disgusting than all this, was the appearance and conduct of the wretched women that frequent this den." The son was not found there upon this occasion. The next day the father received a letter from his wife, informing him that the night before some person had scaled the garden wall, got into his office, broken open his desk, and took therefrom 120,000 francs (4,800*l.*) The robber, it appeared afterwards, was his own son!! The father, who was a receiver of taxes, immediately authorized his wife to dispose of all his propety to make up the deficit, and sent in his resignation to the Minister of Finance. Twelve days afterwards his wife joined him in Paris, with 7000 francs, (280*l*) the remnant of their fortune. Immediately on her arrival she was attacked with a malignant fever, and was a corpse in twenty-four hours. The writer of the brochure then goes on to state—"A month after this event, on issuing from the Palais Royal, I thought I recognized my son in the midst of a group of those wretches whom I had seen at the hotel d'Angleterre.—I called out to him—he turned round, cried out with a loud voice, Oh! my father, and rushing towards me dropped senseless at my feet. I raised him up, and to my shame I say it, I took advantage of this moment of insensibility, and pressed him to my heart.—On recovering him from this fainting fit, I found that his reason was gone. For three months I have unceasingly watched over him; but little hope now remains—he is quickly verging towards the tomb." The anthor concludes by calling upon all fathers of families to take warning by his misfortunes, and to make an energetic representation to the government, calling for the suppression of these odious houses—which are like gulphs ever open to swallow up their fortunes and the honour and happiness of their children.

SUNDAY SCHOOL SCHOLAR.

How thrilling must be the sensation to a faithful teacher in subsequent life, to be accosted as was Robert Raikes, the founder of Sunday Schools. One day, "said he, "as I was going to church, I overtook a soldier just entering the church door. This was on a week day. As I passed him, I said, it gave me pleasure to see that he was going to a place of worship. "Ah! Sir," said he, 'I may thank you for that.' 'Me,' said I, 'why I do not know that I ever saw you before.' 'Sir,' said he, 'when I was a little boy, I was indebted to you for my first instruction in my duty. I used to meet at your morning service in this cathedral, and was one of your Sunday scholars. My father, when he left the city, took me into Berkshire, and put me apprentice to a shoemaker; I used often to think of you. At length I went to London, and was there drawn to serve as a militia man in the Westminster militia. I came to Gloucester last night with a deserter, and came this morning to visit the old spot; and in hopes of seeing you.'

He then told me his name, & bro't himself to my recollection by the mention of a curious circumstance, which happened while he was at a school. His father was a journeyman currier, a vile, profligate man. After the boy had been some time at school' he came one day and told me that his father was wonderfully changed; that he had left off going to the ale-house on Sunday. It happened soon after I met the man in the street, and said to him, 'My dear friend, it gives me great pleasure to hear that you have left off going to the ale house on Sunday; your boy tells me that you now stay at home, and never get tipsey.' "Sir,' said he, I may thank you for it.' 'Nay,' said I, 'that's impossible: I do not recollect that I ever beheld you before.' 'No, Sir,' said he, 'but the good instructions you gave my boy, he brings home to me; and it is that, Sir, which has induced me to reform my life."

In this interesting department of Christian duty and usefulness, the General Committee take leave to invite all young converts to engage. Is there a pious young lady here who wishes to accomplish something for her master? here is a field where her best faculties and affections will not miss their appropriate employments. Is there a young man who begins to inquire, How can I make the most of this little span of human life in advancing the Redeemer's kingdom? the Sabbath School presents a scene the most inviting, the most promising.

Whatever other opportunities they may not be able to enjoy of doing good, which are allotted to some others under more favoured circumstances, here is a wide field, in which few, very few indeed, who have the heart to do good, can fail of being extensively useful.

From the Christian Spectator.

THE IDLER'S PAGE.

TRUE CONVERSION.

"True conversion," says Pascal, "consists in annihilating ourselves before the Being whom we have so often offended, and who might justly destroy us at any moment; in acknowledging that we have no power without him and that we merit nothing but disgrace. It consists in knowing that there is an invincible opposition between us and God, and that without a mediator we can never be reconciled." This definition comes from a member of the Romish church; and shows that true piety, whether among Catholicks or Protestants is precisely the same.

A SOLEMN WORLD.

When we look around on the solemnities of this solemn world; when we see the sun rolling his journey to measure out the probationary life of man; reminding us as he passes, that the night cometh, in which no man can work; when we look forward and think of those scenes in which we are soon to act so great a part; when we look up to the joys of heaven and down to the pains of hell; when we think of that trumpet which shall wake the dead; and that day which shall pour the light of eternity on every eye, when we fancy the Judge enthroned; the volume opened; the world assembled; and the last assize already begun; when we think, in view of these scenes, that mercy now invites; and that even justice utters her denunciations only to induce us to avoid them; why is it—ah! why is it, that all this mighty influence is exercised in vain? The human heart is impudent—brutish—brass—marble—rock.

RELIGION.

Religion can never be overthrown. I wonder that infidels, as mere philosophers, did not see the hopeless task in which they were engaged. So long as man is miserable, so long as he is guilty, and so long as there is a suspicion in his mind that his misery is the result of his guilt, so long religion must stand. It is vain to reason here; the mind is borne away by a torrent of sensation. The efforts of infidels to disprove the revelation, and the efforts of stoics, to deny the existence of pain are very similar. Nature rebels at every step they take.

RELIGION.

Religion must be shown to be a great interest. When we argue the cause of God we must show that something momentous is at a stake. Man must be made to tremble, fear, hope, love. Here is the great defect of Unitarianism. Every thing dwindles in their hands; they are always on the negative side. If a Unitarian stood at the foot of Sinai wrapt in fire and darkness and bending beneath an incumbent God, he would put an inverted telescope into your hands and remove its terrors as far off as possible. But all this leads the people to say that religion is an unimportant interest; it is turning the tragedy into a farce. *Hush! Hush! Hush! don't be excited; don't fear; all will turn out well at last.* If religion herself were to talk thus, she would be committing suicide.

THE ORIGIN OF EVIL.

A very deep question—metaphysical—knotty—abstract—puzzling. So others think, but so think not I. Only stop at the stopping point, and this question is as easy as any other. When a diver hits his head against the bottom, he never thinks of diving deeper. But in morals we never think of stopping at the bottom; we keep banging our heads against the stones, as if from *the lowest deep a lower deep* might open to receive us. With respect to the question, whence comes evil? we must go to revelation for all the answer we can ever expect to find. Scripture informs us, that before innocence could rise into virtue, it must be tried; from this trial came transgression; which is moral evil; and natural evil is not penal. What can we know more?

PREACHING.

An earnest preacher, it is said makes an attentive congregation; may it not be added that an attentive congregation tends to make an earnest preacher.

POLEMIC DIVINES.

When I hear two polemics making a great deal of noise on points very subtle, and therefore very worthless, I can compare them to nothing but two sour apples roasting before a kitchen fire;—there is a constant sputter between them; it seems as if they were debating about something, while all the noise proceeds from the same cause—acidity and heat.

A USEFUL WIFE.

Because a man has a bad wife, it does not follow that his marriage is either unprofitable or wholly unhappy. Socrates made a bad wife teach him philosophy; and certainly with a bad wife, we are in a fine school to learn resignation. It is in the matrimonial as in some of our state lotteries; there are some very profitable blanks, and it is for you, O reader, to judge whether you have not drawn one of them.

THE CHOICE OF A WIFE.

The whole secret of choosing well in matrimony may be taught in three words—*explore the character*. A violent love-fit is always the result of ignorance; for there is not a daughter of Eve that has merit enough to justify romantic love, though thousands and thousands may reasonably inspire that gentle esteem, which is infinitely better. A woman-worshipper and a woman-hater both derive their mistakes from ignorance of the female world; for, if the characters of women were thoroughly understood, they would be found too good to be hated and yet not good enough to be idolized.

EPIGRAMS.

The ancients had very different ideas of the nature of an epigram from the moderns. In modern times it must have wit—it must convey a sarcasm—it must raise a smile; but among the ancients it was only a well turned sentiment concisely expressed. One of the most beautiful of the old epigrams is the following: it is what almost every worldling has experienced:—"When I was young, I was poor, when old, I became rich. But in each condition I found disappointment. When the faculties of enjoyment were bright, I had not the means; when the means came, the faculties were gone!!"

BOSWELL.

Boswell's life of Johnson is a most singular piece of biography. You always despise the author, and yet you are pleased with the book. The picture there presented is a novel one,—a great mind in *dishabille*. The interest of the work is from Johnson himself. As for Boswell he is a mass of nonsense, vanity affectation and pride. He has no merit but that of keeping a careful record. We pronounce the name of SAMUEL JOHNSON with respect, but as for his biographer, we are inclined to say,—

O Jemmy Boswell! Jemmy Boswell O!!

"By and by he is offended." Matt. xiii 21.

A HINT TO CHURCH MEMBERS.

"By and by he is offended." I see in these words a "little cloud, the size of a man's hand:"—an ox eye cloud—a brooding storm—a tempest—a hurricane—a moral tornado.—"By and by he is offended." And what then? Then he changes countenance—then he frowns—then his voice alters, it becomes harsh—then his words differ, become offensive—then he absents himself from private fellowship meetings—then he withdraws, occasionally, from the public means—then from the Lord's table—then for good and all. So much, and more, is contained in "By and by he is offended." My soul, depend on no present smiles—confide in no present professions, however solemnly averred.

HAPPINESS.

It is not what we possess which makes us happy, but what we enjoy; it is not what we have not that gives us pain, but what we desire. In desiring nothing, one is just as happy as he who hath all conveniences. How many things may there be wanting to the greatest prince? To sleep in health, to live in the esteem and affections of every one; what can be wanting to render such a state happy? Why *contentment*! No wonder then so many are miserable.

The most perfect happiness resides oftener with simplicity than with splendour. The reply of a French peasant to a young nobleman, who solicited her to leave her rustic state and accompany him to Paris, was exceedingly just, "Ah! my Lord, the farther we remove from ourselves, the farther we are removed from happiness."

PROCRASTINATION DANGEROUS.

When a Roman gentleman, who was wont to revel in the night and sleep in the day, having wasted a great estate by luxury, petitioned Tiberius to relieve his poverty, he was dismissed with this upbraiding answer, *Sero experrectus es,*—you are risen too late. He never opened his eyes to see his condition till it was past remedy. This is the sad case of many that waste the seasons of grace, and are careless of their duty till upon the point of perishing, and then address themselves to God for his favour and pardon.

A Bedlamite.—It is reported that a man in Bedlam Hospital made these observations: 'We that are kept here are only *called* mad, because our madness does not happen to agree with that of the rest of the world. Every body thinks his neighbor mad, if his pursuits happen to be opposite to his own. His neighbour thinks the same of him. But then these two kinds of madness do not interfere with each other. Now and then comes an eccentric man, who thinks them all mad. Him they catch and lock up—*that's my case.*

A life Insurance office was established in London some thirty years ago, under the title of the Equitable Assurance Company. It appears that by a recent *expose* of its affairs, this institution has now a vested capital of no less than *eleven millions* sterling, or near *fifty million* of dollars; and the Society is actually embarrassed to determine what disposition to make of this prodigious fund, which every year receives an augmentation of about a million and a half sterling.

Religious Intelligence.

BIBLE SOCIETIES.

The following summary statement of the operations of Foreign Bible Societies, in different parts of the world, is compiled by the Missionary Herald, from the Ninth Report of the American Bible Society, recently published.

Great Britain and Ireland.—The Receipts and expenditures of the British and Foreign Bible Society, during its 20th year, were given at some length, in the Herald for May, p. 146, and need not be here repeated. The number of Bibles and Testaments, which had been issued up to May 1824, were then mentioned. In England this Society has published the Bible or parts thereof, in 23 languages; and on continental Europe, it has aided in publishing the Scriptures in 27 languages. In Asia, it has promoted the the translation and publication of the Divine word in 14 languages, and in various dialects, and the whole of the Scriptures in the Chinese language, in two versions. It has aided, directly or indirectly, in printing, publishing, circulating, or translating the Bible in whole or in part, in one hundred and forty different languages and dialects. It has given an impulse to Christendom, and to the world. The Hibernian Bible society, received over $20,000 during the year ending May 1824.

Continental Europe.—In Russia, the Bible cause is said to be still gaining ground. The National Society has three hundred auxilaries and branches, and is circulating the Bible in 23 different languages. The Riga Society alone has sent out the Bible in 11 different languages; and in New Pebalz, a branch of the Riga Society had no less than 2,340 members. The Swedish National Society had circulated 200,000 copies of the Bible, and Testament, and is in a prosperous state. The Danish Bible Society has sent out more than 100,000 copies of the Scriptures; the Sleswig Holstein Society, more than 50,000; the Rendsburgh, nearly 5,000; and the Prussian National Society, more than 33,000. The Societies in Germany for promoting the circulation of the Word of God, are generally increasing in zeal and usefulness. Clergy and laity, peasant and prince, in a good degree, unite to cherish and foster them. They are protected and patronized by royal munificence and authority.

While protestant Germany is thus associated to revive the world with the waters of life, Roman Catholic Germany is turning its eye to the guidance of a single individual, as Israel to Moses, expecting from his hand an abundaucance of water to follow them through the wilderness. The Roman Catholic students in the various universities, the youth in the elementary seminaries, the travelling mechanics, the military, and the multitudes of the peasantry, look to Dr. Leander Van Eess, a Roman Catholic priest of primitive holiness, for a supply of their wants. The war department of the Grand Duchy of Hesse-Darmstadt has encouraged his exertions, and much good has already resulted from his labours. During a single year, he has put in circulation 50,000 copies of the Scriptures and more than 500,000 copies, since the commencement of his exertions! Many of the Roman Catholic clergy encourage his labours and aid him with all their influence. One of them took from him, at one time 2,300 copies, and afterwards sent an order for 5,000 more, observing that the tears of the starving multitude kept continually telling him of their hunger and thirst for the bread and water of life.

The Switzerland Bible Societies are scattering the incorruptible seed over the vallies and mountains of that interesting country. The Societies of Schaffhausen, St. Gall, and Toggenburg; of Zurich, Glarus, and Arrau; of Bern and Geneva, and many others; are harmoniously pursuing their sacred work. But the Society of Basle excels them all, having circulated already more than 128,000 copies of the Scriptures. In Netherlands the cause is daily gaining ground, and in France it flourishes in a most animating degree. The income of the Protestant Society of Paris, during its fifth year, was 55,495 francs. It has seventy-five auxiliaries and branches, besides a great number of associations. Besides other places of note and interest, societies have been established at Lyons, Bordeaux, Nismes, Montaubau, Marseilles, Montpelier, Toulouse, Rouen, Orleans, Caen, and at Ferney, formerly the residence of Voltaire!

Africa.—The Society of Sierra Leone is in a flourishing state. Even there the system of domestic visitation is vigorously and beneficially pursued. Farther south, the Society at the Cape of Good Hope is doing much in relation to the sphere of its action. Dr. Philip thus writes to the British and Foreign Bible Society:

"The discoveries daily making lead to a supposition, that all the languages spoken from Kieskamma to the Arabian Gulf, and from the mouth of the Zambeze to that of the Congo, are derived from a single stock, and so nearly allied to each other, as greatly to facilitate the translation and circulation of the holy scriptures. Who does not see in these circumstances a field of operation of unlimited extent; a population to work upon innumerable; a foundation laid for the temple of Jehovah in Southern Africa, in which all the numerous dialects of the Bootchuana language will be consecrated to the service of the living God; and in which its numerous tribes may worship; and receive the light of life and salvation?"

The Amharic version of the Gospel has been sent, by the British and Foreign Bible Society, into Abyssinia, and the Ethiopic version follows closely upon it, "which cannot fail to help Ethiopia in stretching out her hands to God."

INDIA.—The notices respecting this part of the world, will be given in the language of the Report.

In Calcutta the Bible Association has adopted the system of district inquiry, and has been very successful. The Hindoos, Mahomedans, Portugeese, and Arminians are now receiving the Bible from them with great readiness, and some of them are contributing funds to the Bible with great liberality.

From Serampore, Burmah, Bombay and Madras, intelligence of the most gratifying kind has been received, in relation to the progress of the translation and circulation of the scriptures in the various languages of the east; also from Ceylon and Amboyna; from Sydney, in New S. Wales; and Huahine.

It must gladden the heart of every Christian to learn, that two versions of the whole Bible in the Chinese language have been completed, and are now in circulation—one by Dr. Marsham, and the other by Drs. Morrison & Milne. Thus, two hundred and forty millions of perishing sinners, in China, Cochin China, and Japan, may now read in their own language, wherein they were born, the wonderful works of God.

Netherland India, too, gladdens our hearts with good tidings. The Javanese Bible is completed, and promises much good to the inhabitants of Java; and Chinsurah begins to relinquish her idol gods, beholding their vanity in the light of the revealed will of God.

BAPTIST MISSIONARY CONVENTION OF THE STATE OF NEW-YORK.

An interesting Anniversary meeting of the Board of the Baptist Missionary Convention of the State of New-York, took place a few days since in the village of Cazenovia. We are pleased to learn from the Baptist Register, that the past year has been marked with prosperity as to the resources of the board; and with the favour of Heaven on the labour of the Missionaries.

It appears from the annual Report, that a General Agent appointed for the purpose, has organized 60 auxiliaries, and four general Missionary Societies, who concur in the object of the Convention; and received nearly $1400, principally in cash.

The amount rec'd by the convention from Oct. 1824, was	$2943 56
Expenditures,	$2463 20
Bal. in treas'y, 22d Oct. 1825,	$300 36

The brethren who were made *Directors* by the payment of $50, for the past year were,

From the Genesee Association, Br. Wm. Brown;

From the Hudson River Association, Br. H. Malcom;

From the Utica Missionary Society, E. F. Willey and D. Reed;

From Whitesboro' Miss. Society, E. Galusha and Dr. C. Babcock;

From the Otsego Association, Br. Jason Lathrop.

The following extract from the Report relates to the labours of the missionaries.

The labours of Br. Clark in Pennsylvania have been signally blessed. The Holy Spirit appears to have accompanied the word in almost every place where it was dispensed. To witness the tear of contrition, the sigh of anguish, the song of deliverance, the smile of joy, and the tribute of thanksgiving, has often been the privilege of your faithful missionaries. The deep solicitude of multitudes in desolate regions to hear the precious gospel—their readiness to devote a portion of their scanty means—their gratitude for your favours, and their earnest entreaties for the continuance of your aid, make the most solemn appeal to the sympathy of our hearts. In some instances, persons have travelled near thirty miles on foot to embrace an opportunity to embody themselves with the disciples of our Lord Jesus Christ. One aged pilgrim in particular, about seventy years old, took his staff and walked thirty miles to hear a single sermon. Some of the poor people could not be restrained from subscribing to procure the preaching of the glorious gospel among them, although they had not a chair in the world.

The following extract shows what importance the Convention attach to the establishment of a religious newspaper; and contains a just tribute to the Baptist Register, and its worthy Editor.

Sensible that the dissemination of correct information upon evangelical, literary, missionary, and elemosynary subjects, is essential to the general, benevolent, and efficient co-operation of the Baptist churches throughout the state, and believing a well conducted weekly paper to be the best adapted to that object; the Board were induced to adopt, enlarge, and improve the "Baptist Register," not only as a medium of general knowledge, but also of its own particular operations—and by the appointment of a competent Editor, whose whole time and talents are consecrated to it, have the satisfaction of seeing its character elevated to a standard that does honor to the denomination. Although the direct avails of the Register, during the present year, may not equal its expenses, yet our funds will be greatly accumulated by the influence it exerts on many of it readers, whose minds will be enlightened, their prejudies allayed, and their liberality called forth. Besides, it is virtually performing the work of several able and faithful ministers of the everlasting gospel—by stating, explaining, and enforcing upon the consciences of its numerons readers, the all important doctrines and duties contained in the word of life.

And may not the Presbyterians and Congregationalists of the Western District derive some *useful hints* from this representation.

The following paragraph notices the result of an experiment, which in substance we should like to see adopted by other denominations.

We are happy to observe, by the result of actual experiment, that the plan recommended in the last address of the Convention, for associations to resolve themselves into missionary societies, auxiliary to the Convention, and the churches to resolve themselves into branch societies, in aid of the respective auxiliaries, and the recommendation to every member of the churches, to pay something annually into the funds, has been productive of the most heart cheering encouragement. And your board are confirmed in the opinion, that this system of benevolent co-operation possesses decided advantage over every other yet proposed. This promises eventually to bring the great body of the denomination into one Missionary Society, which shall acquire a stability and permanency far beyond any thing that can rationally be expected from any other plan hitherto projected.

Baptist General Tract Society.—The Columbian Star announces the formation of twelve additional auxiliaries in Virginia, of one in New-Jersey, one in Georgia, and one in Louisinaa, the present summer.

RED RIVER SETTLEMENT.

[*Near the source of the Mississippi.*]

Rev. John West, who resided several years as missionary at the Red River Settlement, a trading establishment of the Hudson's Bay Company, on Red River, about 50 miles south of its entrance into Lake Winnipeg, has just published a Journal containing an account of that settlement, and of the Indians in that part of America. Mr. W., we believe, was the first Protestant missionary among the Indians in this quarter, who inhabit a country extending nearly 4000 miles. "They are not savage, ferocious and wandering; but settled in villages, and in several respects, somewhat civilized, though still in the hunter state."

Mr. West, says the Eclectic Review, in a notice of the Journal, found the colonists at the Red River Settlement, a compound of individuals from various countries. They were principally Canadians and Germans who were discharged in Canada at the close of the American war, and mostly Catholics.—There was a large population of Scotch emigrants also, who were chiefly Protestants; and by far the most industrious in agricultural pursuits. The Romish Church had already her ministers in this distant region—and Mr. W. had to encounter the opposition of the Canadian priests in circulating the Scriptures among the colonists. A Catholic to whom Mr. West had given a Bible at his own request, on being asked by the priest to give it up, refused with this pointed question: "Whence, Sir, do you get *your* knowledge of religion?"—*Conn. Obs.*

"Mr. West had the satisfaction, during a 3 years' residence, not only to see 'the first little christian church with a steeple of wood, rise amid these wilds,' and 'to hear the sound of the first Sabbath bell that had tolled here since the creation'—but to see the Sunday School attended by nearly fifty scholars, including adults, independently of the Indian children, the congregation averaging from one hundred to one hundred and thirty persons, and to attend an anniversary of a Bible Society established in this remote dependency of the Empire. It is indeed high time that the religious condition of our colonies should occupy the attention of the British Government. The Russians, we are told, are establishing schools for the education of half-cast children and the natives in their factories on the North West Coast."

"A gentleman," says Mr. West, "informed me that he saw, at their establishment at Norfolk Sound, a priest and a schoolmaster, who were teaching the children, and instructing the natives, not as the Spanish priests do, at Fort St. Francisco, in South America, by taking them by force, and compelling them to go through the forms and ceremonies of *their* religion, but but by mild persuasion and conviction: and the report of their success in general is, that a considerable number of savages, of the Polar Regions, have been converted to Christianity."

"Two different supplies of copies of the Scriptures, in the Sclavonian and modern Russ languages, have been forwarded for the use of the settlements by the Russian Bible Society."

WESTERN RECORDER.

UTICA, TUESDAY, NOVEMBER 1, 1825.

RELIGION AND POLITICS, No. IX.

"What has Religion to do with Politics?"

It is evident, from the character which party politics have latterly assumed, that the christian freeholder can no longer sit in idleness, and be innocent; and equally so, that he can seldom adopt the exclusive views of a party, without becoming guilty of actual transgression.

Whatever others may think of the security of the nation, *he knows* that there is a God that judgeth in the earth: and that nations, as well as individuals, shall be visited with the rod for their transgressions. However little others may value the general good, in comparison with his own, he is bound to look upon the whole community as having one common interest: He is to love his neighbour as himself, to be careful of his interest and his reputation, and to rejoice in his prosperity; and he specially belongs to a class of men who, "in honor preferring one another," are never to strive for place or power, or to desire preferment, but for the purpose of increasing their sphere of usefulness. Such a one can have no possible fellowship with those who hesitate not to deal deceitfully with the people, that they may be *made judges in the land.*

These modern Absaloms, which are found in all parties, are the very scourges of the commonwealth; and they are not the less so from the circumstance, that they, of all men, make the highest and the loudest pretensions to virtue and patriotism. Yet, how do they support these pretensions? Many of them, without doubt, sustain virtuous characters in their common intercourse with society. They may be strictly honest in business transactions; and may, in general, maintain a high sense of honor, in their dealings with their fellow creatures. They may, in ordinary cures, have a strict regard for truth; may be sufficiently tender of the reputation of their friends and acquaintances; and may glow with honest pride, at every special token of national prosperity. But the difficulty is, that in the detail of *party* politics, they become quite another description of men, The virtues with them are of a changeful nature; and, when accompanied with the term *political*, they immediately degenerate into vices. Their honesty, and truth, and sincerity, and patriotism are as much confined to the individuals who form their party as they could be if the rest of community were actually in rebellion against the commonwealth. *Their own noble selves* are the very *quintessence* of community; and those who venture to stand opposed to their selfish designs, are considered as not entitled to truth or fair dealing. Let a vile man but show himself useful as an instrument to operate with, and he shall be rewarded with office and emolument. Let a man be placed on a list of rival candidates, and though his character or his qualifications be ever so unexceptionable, he is sure to be made an object of the vilest slander and the most unprincipled and systematic detraction.

And supposing that these men of *exclusive patriotism* should succeed in their election, and enter upon the duties of their office, will they *then* be faithful? Whenever any measure of state policy which is of doubtful popularity, chances to fall under discussion, will they then give a fair, honest and independent statement of the merits of the subject? Nothing is farther from them. Truth or ingeniousness, unless party interest requires it, will be quite out of the question. Public prejudice must first, if possible, be excited in behalf of their favourite side of the question: but if this cannot be, they will next pretend to have taken the other side. Having failed in practising their impositions, they must needs be considered as having been all that time engaged in unison with the people's views. This, to the shame of humanity be it spoken, is a thing of common occurrence in all parties. Even men who entertain the most inflexible integrity in the ordinary walks of life are here often found to enlist their whole souls in the practice of duplicity; and by a course of reasoning as false and unintelligible as the decisions of a Grecian oracle, will they endeavour to set aside every principle of moral rectitude that stands in the way of their political elevation.

But how evident is it, that the *good* man is bound to stand aloof from all such degeneracy; and to bring with him every where into his public as well as his private transactions, the same unchanging principles of Christian simplicity, purity and integrity. Evil, with him, undergoes no change of nature, by times or circumstances. Every act of even *political* dishonesty, is in his view, a plain violation of one of the commands of the decalogue; and wo to the man who under any pretensions, or for any purposes, continues to disobey the known mandates of his Maker.

The political character of such men as we have been describing, is more than sufficient to deter the Christian politician from embarking in their hollow hearted projects; and it will equally deter him from giving in his suffrage with mere party views. Let him inform himself as to the moral character of those who are held in nomination; and if he find, in the whole list, a sufficient number of unblemished characters, it is well: but if he find a man who is destitute of sound principle, who is habitually profane, a sabbath-breaker, a drunkard, an adulterer, a gambler, an oppressor of the poor, a covetous man, or even a spendthrift, let his name be stricken from the list, without further ceremony; and though there may not be the smallest chance of his substitutes being elected, the *example of correct voting* will still have its proper influence. This course of procedure, it is doubtless the Christian's bounden duty to pursue; and we hesitate not to say that a united perseverance in it, would soon be attended with correspondent retults.

Colonization Society.—The last Baptist Register contains an editorial paragraph, on the subject of this important Society, the purport of which, we should fear, might lead to misapprehension. It is as follows:

"Auxiliaries are forming in Virginia and other states to the south, to this institution. But as to the effect produced in reducing the amount of the black population, it is not the weight of a feather. If no better mode of getting rid of the coloured people be adopted, Colonization Societies will change their complexion in less than half a century, and slaves will colonize their masters."

The truth seems to be, however, that this mode is the best one that can be adopted in the present state of things; and that if thoroughly pursued for a few years, under the blessing of heaven, it cannot fail of leading to the most important results. A flourishing colony is not planted in Africa, to no purpose. It cannot fail to operate in ten thousand ways to meliorate the condition of the natives, as has been abundantly shown by those who have investigated the subject; and it is not less evident that the situation and prospects of the colony will have a constant tendency to increase the activity of the benevolent in the United States, in favour of the interests of this whole neglected and abused race. One prosperous colony will doubtless give rise to others. The produce of that country, too, is expected, and rationally so, we think, to become an object of mercantile importance; and it has been ascertained that whenever vessels can thus be furnished with return cargoes, the coloured people, other things being equal, can be transported to Africa for the sum of $15 per head. The *free coloured population* of our country is considerable; and what enterprising individual among them would grudge this paltry sum, or even twice this sum, (which is more than is *now* required) to procure a passage to the land of his fathers—a land which will be likely to remunerate him an hundred fold for the required sacrifice?

It is in this light, and not in reference to numbers, merely, that we have been led to advocate the measures of the Colonization Society: and after taking into view the past history of the Society's operations—the progress of sentiment at the south—the increasing interest that is felt throughout the Union; and the able and frequent discussions which have been called forth in behalf of this portion of suffering humanity—surely it will not be easy to fix the charge of inefficiency upon the enterprise of Colonization.

And, as to numbers—what if we should bring the same objection against the few and comparatively feeble operations of the missions in Asia, in behalf of the countless millions of her degraded and idolatrous inhabitants? Yet that work is the Lord's: he will prosper it: he has already vouchsafed the rich tokens of his approbation, and the millions of Asia shall yet be redeemed.

All the mighty enterprises which are in operation, originated in small beginnings; and who can fail to see in these incipient measures of the Colonization Society, the dawning of a bright era for the sons of Africa? The numbers of emigrants, it is true, bear absolutely no proportion to the coloured population of our country: but does it hence follow that there is no moral influence attached to the enterprise, which can be calculated upon—that there is nothing of consequence to be anticipated in the result of these incipient measures? We think not. This influence, and these results, are in our opinion, *just what the state of public sentiment requires to rouse* the citizens of our country to a *feeling sense of their duty:* and, till this is done, the mass of coloured population must remain in hopeless degradation. Yet, setting even *this* consideration aside, the advantages that must result from enterprising, civilized and christianized colonies on the continent of Africa, are truly immense.

WESTERN SUNDAY SCHOOL UNION, FOR THE STATE OF NEW-YORK.

The following extract from the minutes of the Baptist Missionary Convention, reported for the Register, contains the gratifying assurance that the Baptist brethren generally may be calculated upon as the decided friends and supporters of the Western Sunday School Union:

"Rev. HOWARD MALCOLM, then presented himself as the accredited general agent of the "Western Sunday School Union," for the state of New York, and exhibited at length the origin and nature of that institution. He also advocated the immediate establishment of County Sunday School Unions, auxiliary to said "Western Union," and entreated the brethren present to co-operate efficiently with other ministers and friends in their organization.

"On hearing this communication, it was

"Resolved, That this subject is regarded by this body with intense interest, that we view the institution of the said "Western Union," as highly auspicious to the interests of the Lord's Kingdom, and heartily recommend not only the vigorous prosecution of the Sunday School System in each congregation, but the early formation of County Unions, as proposed by the Agent, whose address we have just heard."

This reminds us of a delinquency of ours, for which we scarcely know how to apologize. We ought sooner to have mentioned that the Rev. gentleman above alluded to, preached an eloquent sermon on the subject of Sunday Schools, in the Presbyterian church in this village, a short time since, to a large and respectable assembly, made up of different denominations—that a collection of $50 towards the establishment of a general depository of Sunday School Books, was taken up on the occasion; and that a much larger sum would doubtless have been contributed, if the precise object of the meeting had been previously known to the persons who assembled. We wish much success to the Union, and to Mr. M. in his important agency.

National Seamen's Friend Society.—It will be one of the objects of the proposed national Society to inculcate upon sailors economical habits with regard to their property, and to induce them to deposit their hard-earned wages in Savings Banks.

Another object will be to furnish them with respectable boarding-houses, and with the means of obtaining recommendations as to their moral character; but the leading object will be to afford them religious instruction: and we are not a little gratified to find that the boatmen who are engaged in the lakes and canals, are not likely to be forgotten. Surely if the morals of these men have become so corrupt as to render it expedient in the eyes of our state Legislature to *keep them at work every Sabbath*, for the *express purpose of restraining them from mischief*—and such has been the argument—it is high time for them to be made the objects of a more rational, humane and benevolent solicitude. In this point of view, at least, the whole western section of the union, are deeply interested in the formation of the contemplated society.

More Domestic Missionaries.—Two young men, Messrs. Chamberlain and McMasters were ordained in New-York a few evenings ago, as missionaries to the Western States. The sermon was preached by Rev. Mr. Bruen one of the principal officers of the United Domestic Missionary Society. It is gratifying to perceive that this society continue to extend their operations. We learn by a friend of ours who was present at the ordination, that it was an occasion of uncommon interest.

Female Seminary.—An interesting public examination took place on the 26th inst. at the Female Seminary in the village of Clinton. The progress of improvement exhibited by the pupils in every branch of study, was such as to show that the very liberal patronage which has been bestowed on the institution by a discerning public, is far from having been misplaced. Every friend to female improvement must wish well to this institution.

Synod of New-York.—We learn from the N. Y. Religious Chronicle, that the Synod of N. York held their annual meeting week before last; and that the narrative of the state of religion within their bounds, presents rather a gloomy picture. "While it speaks of their *external* condition as prosperous, particularly as it respects the churches of the city, it laments an increasing lukewarmness and conformity to the world among professors;" and among other topics of lamentations, is "the growing profanation of the Sabbath."

Is it not to be feared that a similar statement will have to be made by some of the Synods in this part of the country?

Collegiate Appointments.—WILLIAM A. PORTER, A. M. of Catskill, has been appointed Professor of Languages; and WM. ANDERSON, M. D. of Troy, Professor of Anatomy and Physiology, of the University of Vermont. Both gentlemen are said to have accepted their appointment.

Episcopal Convention.—The annual Convention of the Protestant Episcopal Church of the Diocess of New-York, took place a few days since. Bishop Hobart presided on the occasion. The Bishops of Connecticut and New Jersey were present; and the number of Clerical and lay delegates who attended, is said to have been uncommonly large.

Election.—Next Monday is the first day of the ensuing election. We hope that by this time, every Christian reader of our columns has made up his mind that he has a duty to perform; and, that all who have the privilege of voting, will come forward and show themselves to be good citezens and efficient members of the commonwealth. Both the lists of candidates who are held in nomination will be found in the next column.

As we are not party politicians, we shall give no preference to either of the above lists; nor will it be expected of us to point out what shades of character are embraced in them. Let every one make the requisite inquiries, and act according to the best of his information.

POLITICAL.

NOMINATION.

The following presents in opposite columns, the two classes of candidates that are now held in nomination in this county, by the two political parties.

For Senator,
GERRIT SMITH.
For Sheriff,
DAVID PIERSON.
For Clerk,
JOHN H. OSTROM.
For Assembly
LAURENS HULL, of Bridgewater.
THEODORE SILL, of Whitestown.
ISRAEL STODDARD, of Camden.
AARON BARNES, of Deerfield.
RUSSEL CLARK, of Paris.
For Coroners.
BILL SMITH,
ROBERT JONES,
BENJAMIN HYDE, Jr.
ELIPHALET BAILEY.

For Senator,
CH'S STEBBINS.
For Sheriff,
THO'S WALKER.
For Clerk,
EZRA. S. COZIER.
For Assembly.
GREENE C. BRONSON, of Utica.
THO. H. HAMILTON, of Steuben.
LINUS PARKER, of Vienna.
THEOR WOODRUFF, of Paris.
SAMUEL M. MOTT, of Sangerfield.
For Coroners,
LESTER N. FOWLER,
ELISHA SPURR,
PRESTON H. GROVER,
JAMES D. STEBBINS.

Canal Celebration.

The great work is at length completed; and last Wednesday was a proud day for the State of New-York, and for the American Republic. When all the circumstances attending the origin and completion of this great enterprize are taken into view, the Erie Canal may well be denominated the master-work of the age. The monarchies of Europe may derive a lesson of humility from this example of republican energy; and ages to come will doubtless refer to it as an important era in the great chain of events that led to the final deliverance of the world from the reign of ignorance and oppression.

On the evening of the day above mentioned, a considerable portion of the village of Utica was illuminated: and there was something sublime, at least, in idea, in the previous firing of signal cannon on the banks of the canal: but the principal celebration in this village was deferred till yesterday.

Last Sabbath at one o'clock according to previous appointment by the General Committee, Gov. Clinton and the engineers, and a number of gentlemen of distinction arrived from Buffalo and attended service in the Presbyterian church, which of course was crowded to overflowing. With the exception of some hundreds of men that filled the bridges, and lined the banks of the canal, our village was still and quiet, maintaining the mild and lovely aspect of a Christian Sabbath. Yesterday, the cannon began their uproar at an early hour; and though the weather was unfavourable, a large procession of citizens and strangers, under the direction of Col. Smith, repaired to the Court House, when the Governor was presented by the Hon. E. Bacon, in behalf of our villagers, with the following eloquent

ADDRESS.

In behalf of the citizens of the village of Utica, we are deputed to tender to your Excellency, and your Honour, to the honourable the board of Canal Commissioners; and to the various and respectable delegations from our fellow citizens elsewhere, who have honoured us with their presence on this auspicious occasion, our heart-felt gratulations, on the happy consummation of a great work, which is destined, as we trust, to form a memorable epoch in the annals of our state; and to diffuse countless blessings to our posterity, through remote generations.

The satisfaction which is derived on beholding the triumph of a vast enterprise of public utility, which for a long time stuggled for its existence against the heavy tide of prejudice and of error, is at once the richest source of gratification and the highest reward to a liberal and enlightened mind.

It must afford the most consolatory reflections to your Excellency and to your Honour, to be able to realize that the entire completion of our great chain of inland navigation, will form an era cotemporaneous with your executive administration of the concerns of this rising state; and that when the conflicting passions of the present day have subsided, and the transient interests of the passing moment shall have lost all their consequence, the great and permanent interests connected with this event, will be identified with those of every citizen of the state; & its authors and progenitors enrolled amongst the eminent benefactors of their country.

To the honourable, the Board of Canal Commissioners and to all those distinguished individuals, (many of whom, with a *Schuyler*, a *Morris* and a *Fulton*, now rest from their labours) whose genius has contributed to the projection, or whose counsels or labours have aided in the erection of this splendid trophy of the enterprize and energy of a free people, We tender the deep homage of a people's gratitude, in view of that fortunate and glorious event, which we are this day brought to witness. For fortunate indeed, must that citizen be considered, whose talents and whose services have in any degree contributed ta accomplish that which gives him a lasting title to the gratitude of his fellow citizens; and whose name shall be associated in all future time, with a work, surpassing in its usefulness to mankind, the most imposing structures of antiquity; and compared with which, in every moral and essential view, the boasted pyramids of Egypt, and the mouldering walls of the Colisseum can be regarded but as splendid playthings to minister to the pride and ambition of vain glorious power.

Inhabitants, as most of those around us are, of a district of country, which less than half a century since, had hardly felt the permanent impress of a civilized footstep; and to whose occupants, the rude barque of the savage, then furnished the only ideas of navigation;—we reciprocate our mutual congratulations that we have lived to witness, even at our doors, an extent of navigable communication stretching from our remotest frontier, to the great commercial emporium of our state, equal or superior, for all practical purposes to the first navigable rivers on the globe, or even to those mighty oceans which break upon either shore of our magnificent continent.

As fellow citizens of this most populous member of our national confederacy we congratulate you all, that this high enterprise has been commenced, prosecuted and accomplished by the courage, perseverance and resources of our state alone, unaided by the capital, and uncountenanced by the encouragement of any other power, either foreign or domestic.

And by a yet higher and more enlarged title, as Americans, and as citizens of a free representative government, we congratulate you upon the decisive evidence which this imperishable monument will furnish to a doubting world of the sagacity, wisdom and energy of a free people in accomplishing without a burthen a greater national work than within the same period has ever been effected by all the concentrated force of the most unlimited despotism.

Neither the time nor the occasion justify us in adding further to these brief outlines of a picture, which no American patriot can contemplate without an emotion of honest pride; and no friend of civil freedom, without an increased confidence in the entire sufficiency of our free institutions of government to secure the individual welfare of its citizens; and to sustain the lasting glory of our country.—

"Ever may the All-just
Give to the cause of freedom such success."

E. BACON,
J. C. DEVERAUX, } *Committee.*

To which his Excellency replied:—

CITIZENS OF UTICA:

In this flourishing village, which is indebted for much of its prosperity, to the great work that has been the subject of your eloquent eulogium, and animated congratulation, are now assembled before you, representatives from our great city, and from the rising towns of the west, to mingle their felicitations with yours, and to proceed to our commercial emporium, rejoicing in the great consummation, and tendering the hand of congratulation in their transit of upwards of five hundred miles, from the Lakes to the Atlantic Ocean, in the first vessels that have attempted this important voyage.

On such an occasion,—so worthy of the spirit of patriotism,—so animating to the friends of republican government, cold and insensible must be that heart which does not feel the force,—futile and feeble must be that understanding which does not recognize the weight of your remarks. Indeed such was the career to be expected from the members of this enlightened and public spirited community. In all the vicissitudes which have marked the destinies of this great work, whether in evil or good report, whether in prosperous or adverse fortunes, the citizens of Utica have stood firmly and fearlessly at their posts, its decided and energetic supporters, neither turning to the right nor to the left, nor changing with the tides and currents of opinion:—but vindicating, fearlessly and independently, the great interests of internal improvement: And you can enroll in your numbers, a fellow citizen, whose purity of character, elevation of purpose, and solidity of intellect, are entitled to the highest consideration. In the commencement of this work he was a prominent and efficient friend, and when it had sunk—irretrievably sunk, in the general estimation, he was greatly instrumental in its resuscitation, and probably prevented its final overthrow.*

For the good which has been done by individuals or communities, in relation to this work, let each have a due share of credit: over the evil which has been perpetrated, let a veil of oblivion be drawn. Let the unfriendly feelings which have sprung from those collisions, be merged into a spirit of conciliation and kindness. Let the dark shades of the past be extinguished in the brilliant enjoyment of the present, and the splended visions of the future.

Accept our sincere thanks for the manifestations of kindness, always gratifying from meritorious sources, and particularly so on the present occasion,—and we humbly supplicate the Creator and Father of the Universe, to expand your prosperity, with the prosperity of our beloved country, and to render both as lasting as the great waters that are now connected by the most important communication, and most stupendous work in the world.

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* This happy and appropriate allusion relates to Judge PLATT, who was an early and active friend of the great system of internal improvement, and who, in the hour of its adversity, came forth boldly and fearlessly in its support, and contributed very essentialiy to its final adoption and triumph.

The feelings of many a pious heart must have responded to the last sentiment contained in this able and dignified reply; and all must have felt its propriety. The procession then left the house; the Governor, Engineers, &c. were escorted to the boat; when they took their departure between 9 and 10 o'clcok, A. M. under the discharge of cannon, accompanied by the loud and hearty cheers of the villagers. The rejoicings were continued and kept up with spirit:

With the single exception which we have above alluded to, every thing that related to the celebration was conducted with the greatest propriety: but, that the general committee of arrangement should have so managed as to have *created* any *seeming* uecessity for the direct and public violation of one of the commands of Jehovah, is a circumstance that cannot be too deeply regretted; and which adds another eminently conspicuous example to the many which are deeply deplored by the Christian community.

La Fayette at Sea.—We regret to learn, (says the Democratic Press of Tuesday,) that the United States frigate Brandywine had been but a few days at sea, when she was discovered to have eight feet water in her hold. Thirty thousand weight of ammunition and a quantity of ballast was thrown overboard. All hands were called to the pumps, and she was cleared of the water, which was found to pour in through the sides where the oakum had washed out. So unseaworthy was this vessel found, that a consultation was held whether it was, or was not, prudent to proceed on the voyage. When last spoken she was within a few days sail of Havre—She will there undergo a thorough repair. Several of the hands had died. Gen. Lafayette enjoyed good health; he expected that all his family would be assembled at Havre to welcome him to his native shore. More than once on the passage the General has indulged the expression of a hope, that he has not left the United States for ever.

Claims of the United States on European powers.—The last number of the North American Review, says, "We have claims on France, Spain, Holland, Naples, and Denmark, for a vast amount of property wrested from our merchants by illegal decrees or open violence. The subject of these claims is one of very considerable importance to the national prosperity and of great moment to the national character. We probably speak quite within bounds when we estimate their fair amount at 20 millions of dollars!!" The Review discusses the claims against Naples and Holland for spoilations during the reign of Napoleon, and gives a history of the delays, evasions and subterfuges of Neapolitan and Duch ministers. It appears that Austria and Russia backed the Government of Naples in refusing to pay the American demand.—*Northampton Gaz.*

The Richmond Whig concludes an article on the subject of the vast amount of American property (about $30,000,000,) confiscated under the Berlin, Milan and Rambnillet Decress, in the following words:—"We do fondly hope that if reparation is not speedly granted, the Representatives of the people of the United States will adopt that course which the insulted dignity and violated rights of our country imperiously demand—a resort to hostilities, to obtain that justice which has for so long a period been denied to us."

The Treasury Department o fthe general government has advertised for a loan of ten millions four hundred thousand dollars, at 4 1-2 per cent. This sum is wanted to pay off the war loans of 1813, which bear an interest of 6 per cent, and which are redeemable on the 1st of January next.

Seaman's Academy.—In England the great National Seamen's Society has established academies exclusively for instructing seamen. The plan of education pursued embraces two distinct departments. In the first are taught English, reading, writing, and arithmetic, in the second geography, mathematics, navigation, lunar observations, and the use of globes. Once a week instructions are given in sacred music, so that they may be qualified to conduct this interesting part of divine worship on board their ships. This is entering into the subject in good earnest; but here, little, comparatively, has been done to repress the vices, and nothing to instruct the minds of seamen.

Post Office Establishment.—Under Mr. McLean, this great and important establishment, which has before been a burden, will soon yield a revenue, though there has been a great increase of post-offices and post-routes. This alteration has been effected by diligent attention to business, strict accountability, system, and economy.—*Register.*

Steam Navigation.—If the anticipations of the company recently formed in England be realized in the establishment of communication by steam between Europe and America, the voyage from England to the United States will be performed in 16 or 18 days. Eighteen days will be the common passage from London to Boston.—*ib.*

Empyrics.—The Grand Jury of Monroe county Georgia, made a presentment last month, on the subject of incompetency of physicians, which is described as a serious evil, and the assertion follows that "doubtless thousands of our citizens are the victims of the loose and indiscriminate practice of empyricism, ignorance and listless, or unprincipled experiment.

Middlebury College.—In 1823 the Alumni of Middlebury College amounted to 382. Of these 150 have been ministers of the gospel. Nine have been sent as missionaries to foreign countries, and many others are now or have been employed as domestic missionaries. Perhaps, no college, in proportion to the number of its graduates, has educated more to be labourers in the vineyard of Christ.—*N. H. Rep.*

The President and an Irishman.—On his late return to Washington, the President of the United States went in a steam boat from Trenton to Philadelphia. While on board the boat says the Democratic Press, a well dressed, ruddy complexioned man addressed him in these words—'I am an Irishman, sir; I understand you are the President of the United States, and I desire to have the honour o shake hands with you?' 'With great pleasure, sir,' said Mr. Adams, extending his hand and shaking that of the person who addressed him. 'May I ask, sir,' said the President, 'how you like this country?' Indeed, sir,' said the Irishman, I like it very much. I like it so much, that I intend soon *to become a Native.*' The President smiled, and with a gentle inclination of the head, said—'We shall be happy, sir, to have such fellow-citizens.'—Here the parties were seperated by the crowd which pressed round the President.

FOREIGN.

Spain.—News has been received in New-York, per the ship Fabius, from Cadiz, that Gen. Besseries, who made an attempt to dethrone Ferdinand, was shot on the first of September. Many of the first men of the kingdom, some of whom were of the king's household, have been arrested as being one of the conspirators. That part of the country in possession of the French troops, was in a dreadful state, the Royalists being tolerated in every species of brutality towards the liberals. Cadiz was as tranquil as a city without trade could be. The Colombians had taken many prizes in sight of land, and the coasting trade was destroyed. American vessels were not permitted to enter Cadiz during the operation of the quarantine law, and one arriving off the harbour was ordered to Gibralter by the French.

[*Alb. D. Adv.*

Storms on the Continent.—In the province of Jorea, (Piedmont,) on the 23d ult. a dreadful storm was experienced over the whole country; at midnight the thunder and lightning were terrific, accompanied by a destructive hail, driven by the wind. The storm lasted only a short time, but the injury done was great. "The intense darkness, (says the Piedmontese Gazette, of the next day,) the sound of the bells, the crash of the hail, and, that of the roofs and windows shattered to pieces, and the mournful cries of the country people, inspired universal terror, more easily conceived than described. At half past one o,clock the fury of the tempest abated, and we heard only the distant rolling of the thunder. The dawn of day came but too soon to show us the extent of the disaster; the vineyards, which promised the richest crops, the fields, which gave the most flattering hopes, are become a desert as far as the eye can reach, not a trace of vegetation is to be seen; the fields, the roads the roofs, are covered with hail. It is noon, and the stones are still the size of a hen,s egg. On a wide extent of country, not a note of a bird is to be heard; the people are gathering them up by basket fulls, killed and mutilated by the hail, and they found, in the furrows, numbers of hares and foxes, victims of this tremendous visiation. The damage done to the houses and other buildings is very considerable. It is impossible to estimate the extent of the injury, but it is certain, that the vineyards and plantations of Miege are wholly ruined. The storm swept some square miles of the country. Half an hour before the storm, the barometer was at 27. Reaumur's thermometer 19 degrees."—On the same day a violent tempest was experienced at Venice. The rain was succeeded by hail of the size of eggs, and the glass of all windows not protected by shutters, was broken. The storm was severely felt by the shipping and boats, and some lives were lost.

ANNUAL MEETING.

The annual Association of Congregational Ministers was holden at this place, on Monday and Tuesday the 19th and 20th of September, and at Steuben, the following Thursday and Friday, when discourses were delivered on various topics of religion, by Messrs. Powell, Davies, Owen, Peckands, Griffiths, Pierce, Roberts and Everett. It was supposed that there were present at Steuben, of the Welsh nation, only about 1200 souls, divers of whom appeared deeply affected under the ministry of the word, and it is hoped some good was done in the name of the Lord Jesus.

ROBERT EVERETT, *Moderator.*

DEATHS.

At Vincennes, Indiana, on the 15th day of August last, Mr. JOHN YOUNG, Jr. in the 29th year of his age. He was graduated at Union College, 1821, received his theological education at the Seminary in Princeton, N. J. and was licensed to preach by the Presbytery of New-Brunswick, about a year ago. While a member of the College, Mr. Young was made a subject of Divine Grace, and ever afterwards maintained the well-ordered life of the Christian. His great anxiety for himself seemed to be, to possess piety and to walk with God; and all his talents were exerted to promote the love of Christ in the hearts of others—but one united object occupied his whole soul, viz. the salvation of sinners and the glory of God. While a member of College, a revival of religion commenced in Springfield, N. J. his native town, and he could not rest without going home and labouring among his young companions, and from house to house, pleading with those out of Christ to become reconciled to God; and he was made the instrument of converting a number during that revival, to the knowledge of Christ. The same ardent desire for usefulness was manifested by Mr. Young while at Princeton, where, for about two years, he walked four miles every week, to instruct a Sabbath School; and there too, he had the satisfaction of seeing a number of youth in his school, rejoicing in hope under his faithfulness. Immediately after Mr. Young was licensed to preach, he received an appointment under the General assembly to go on a mission to the destitute places in Indiana and Illinois. His zeal for Christ's cause forbade him to decline or hesitate—he entered on his appointment last fall, and laboured with his usual ardour and success. Thirty were added to the churches of Hoswell and Paris, on the Wabash as the fruits of his mission; and many more ascribe their hope to his faithfulness; and for seventeen years past says the Rev. Mr. Scott, of Vincennes, no missionary has laboured in that countrymore faithfully and with more success. Mr. Young closed his mission last August; and his last sermon to this world was preached at Vincennes, from Numbers, xxiii. 10,—"Let me die the death of the righteous, and let my last end be like his." He was taken ill of a fever, of which he died in twelve days. During his sickness he remained firm in the hope of the Gospel, and the arm of everlasting love supported him. He sustained his sickness without a murmur, and met his end with clamness and joy. Previous to his death, he requested a funeral sermon should be preached in Springfield, N.J., the place of his nativity, from Hebrews, xi. 4, "He being dead yet speaketh." Also, by Dr, Alexander, of Princeton, to the Sabbath School taught by him while a member of the Seminary, from the same words. Few young men have lived more generally esteemed and beloved, and few have died more lamented, than Mr. Young. While his friends and acquaintances deeply mourn his death, the church of God and the missionary cause will sensibly feel the loss of this pious servant of Christ—this devoted missionary of the cross.

[*New-York Observer.*

At Lyons, Hon. JOHN S. TALLMADGE, aged 27 years,—first judge of Wayne county, and brother to the present Lieutenant-Governor of this State.

Dry Goods.
ROBERT DWYER.

TAKES leave to acquaint his friends and the public, that he has just opened the Store (the southern half of No. 39, Genesee-street,) recently occupied by the Messrs. Doolittles, with a well selected assortment of DRY GOODS, which he is determined to sell on the most reasonable terms for cash.

Utica, Oct. 24, 1825. 1wp

WHOLESALE & RETAIL.
THOMSON & LYMAN,
NO. 34, GENESEE-STREET,

TWO Doors below the Post-Office, and opposite the Museum,—are now receiving

Elegant Merino SHAWLS—Thread & Bobbinett Laces & Edgings—Figured, Plain & shaded Levantines & Gros de Naples Silks—Sinchews, Sarsnetts & Florences—Canton camlets for ladies' coats—Black, Green, Olive, Claret, Snuff, Pearl, Blue, Crimson, Scarlet & Drab SILK VELVETS—Black, Blue, Brown & Ombra Plushes—Daisy & Frog Buttons—Pipings & Gimps—An elegant assortment of 1500 pieces Ribbons, among which are superb shaded, feather edged Garnitures, for trimming fall and winter Hats—9 to 20 inch Ostrich Plumes—Camlets—Scotch & Caroline Plaids—Baizes—Flannels—Black, Blue. Mix'd, Oxford do.—Olive & Claret Cloths & Kerseymeres—Lion Skins—Bombazetts, Bombazines, & Rattinetts—250 pieces Calicoes, some splendid Rainbow patterns—Kerseymere & Angola Shawls—900 dozen shell & horn, front & back COMBS—Green Table spreads with borders—one Bale 9 & 10-4 Counterpanes—150 pair 6, 7, 8, 9, 10, 11, & 12-4 Rose Blankets—A new stock of black & white Leghorns, some of which will be sold by the Case only—Cotton Yarn & Batting—together with a general assortment of DRY GOODS, which will be sold wholesale or retail, at the lowest possible prices.

Utica, Oct. 14, 1825. 6w68.

NEW GOODS.
NO. 36, GENESEE-STREET.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

Clinton Academy.

THE next Term of this Institution will commence on Wednesday, the 9th of November. The present term will close on the 2d of the same month, when an examination of the school will take place, and premiums be publicly awarded to such as have made the greatest proficiency in the several branches of literature here pursued. It is expected that some of the officers of the College in the vicinity, as well as the Trustees of the Academy, and other gentlemen of the town will be present on the occasion.

The School is now expected to be permanent. The building has just been thoroughly repaired and fitted up for winter. It is presumed that no other institution of the same nature in the county is possessed of superior local advantages; and as to the discipline and instruction of his pupils, the Preceptor hopes, by devoting himself exclusively to his employment, to merit and obtain a share of the public patronage. Gentlemen from a distance are invited to call and examine for themselves, before they send their sons elsewhere for an education. Tuition from 3 to 4 dollars. Board on reasonable terms.

N. B.—Woodbridge's Geography, and Daboll's Arithmetic used.

ISAAC M. WILLMARTH,
3wp68 PRECEPTOR.

Wholesale.
J. C. HASTINGS & CO.
NO. 84, Genesee-st.

Have just received a fresh supply of
GROCERIES,
consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica
6 Pipes Swan & SchiedamGin
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

WANTED.—The subscriber wishes to employ immediately Six first rate
Journeymen Coopers.
Liberal wages will be given
G. W. GORTON.
Rome, August 23, 1825. 1mptw

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by
J. C. HASTINGS & CO.
Utica, August 1, 1825. 57tf

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Secty.*
May 12, 1825. tf 47

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 2tf

Steam Navigation Company.

THE new Steam-boat Commerce, captain Seymour, with the Safety barge Lady Clinton, and the new steam boat Swiftsure, captain Stocking, with the Safety-barge Lady Van Rensselaer, will, until further notice be arranged as follows:

Leave New York.		Leave Albany.	
Monday, at	10 A. M.	Monday at	10 A. M.
Tuesday,	4 P. M.	Tuesday,	3 P. M.
Thursday,	10 A. M.	Thursday,	10 A. M.
Friday,	4 P. M.	Friday,	3 P. M.
Saturday,	4 P. M.	Saturday,	3 P. M.

For Passage, at New York, apply on board, at the Cedar street wharf, in the rear of the City Hotel, or to W. C. Redfield, 137 Washington street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to Rathbone & Chapin, 67 Quay-street.

New-York, Aug. 15, 1825. 61t

NOTICE
TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

or sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.
Utica, 20th Jan. 1825.

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

HUMAN LIFE,—By Jane Taylor.

How swiftly pass our years!
How soon their night comes on!
A train of hopes and fears,
And human life is gone!
See, the fair Summer now is past;
The foliage late that clad the trees,
Stript by the equinoctial blast,
Falls like the dew-drops on the breeze.

Cold Winter hastens on!
Fair nature feels his grasp;
Weeps o'er all her beauties gone,
And sighs their glory past!
So Life, thy Summer soon will end,
Thine Autumn too will quick decay,
And Winter comes when thou shalt bend
Within the tomb to mould away.

But Summer will return,
In all her beauties drest:
Nature shall rejoice again,
And be by man caress'd!
But oh! life's Summer pass'd away,
Can never, never more return
Cold Winter comes, with cheerless ray,
To beam upon its dreary urn!

Then may we daily seek
A mansion in the skies,
Where Summers never cease,
And glory never dies!
There an eternal Spring shall bloom,
With joys as vast as angel's powers!
And thrice ten thousand harps in tune
Shall praise the love that made it ours.

Fifth edition of Musica Sacra.—As the fifth edition of Musica Sacra has just been issued, it may not be improper to notice the improvements which the work has received.

1st. Owing to the fact that some of the later editions had been stricken off in the absence of the compilers; as well as to the farther fact, that *perfect accuracy* cannot easily be attained in typographical execution, the errors had become so multiplied as to demand a thorough revision of the whole work: Such a necessity it may be hoped will not again occur.

2d. To the typographical errors were, of course, to be added a few editorial oversights, which needed correction—also a small number of alterations in the arrangement of the harmonies; the importance of which, had gradually become evident to the compilers, through a course of several year's experience.

3d. As the time had come when most of these alterations and corrections, could not well be longer delayed, it was thought advisable to make at once all the improvements which would be likely to benefit the work, and render it more extensively useful.

4th. Though a portion of the old psalm and hymn tunes, from their chastness and unpretending simplicity of character, must long continue in favour with the Christian public; and may be considered as permanent standard pieces, yet they never can be sung with effect, except to a very limited number of psalms and hymns; and it hence becomes always necessary to introduce a number of pieces which are more chantant, melodious, vigorous and expressive, but which have the disadvantage of eventually losing their interest, through the changeful and evanescent nature of melody. A considerable number of this class of tunes, which had undergone this transmutation have now been omitted; and their place has been supplied with nearly fifty plain pieces, carefully adapted to the immediate wants of this portion of the Christian community. The same remark will in some measure apply to the set pieces.

5th. The shape of the book has been altered; and by this arrangement an additional quantity of matter is brought in to a given number of pages; and the books are more easily laid open before the instrumental executant.

6th. The Church tunes are now arranged according to their metres; and the anthems and miscellaneous pieces, together with the more refined and difficult psalm and hymn tunes, have been placed together in the latter part of the book. The chants have been thrown into the form of an appendix, that they need not be purchased by those who do not wish to use them.

7th. Prefixed to the index, are a few brief remarks and references, on the subject of practical adaptation, which may serve to assist teachers and choristers in forming just notions of taste and correct habits of execution.

8th. The rudiments have been much extended: and are now arranged with special reference to the capacity of learners.

But not to enlarge. Both the compilers have bestowed great labour and attention to the present improved edition of the work; and have used every exertion in their power to increase its interest and its utility.

The compilers were fully aware that alterations in a school book are necessarily attended with temporary inconvenience; but were unwilling longer to defer on this account, the contemplated corrections and improvements.

To the Editor of the Western Recorder.

PARTICULAR ADAPTATION, NO. VI.

Mr. Hastings,—In the further discussion of this subject, it will become necessary to enter into an examination of individual specimens of musical composition,—in doing which, I shall confine myself to such as are in most common use. By *particular adaptation* in vocal music, as has been before suggested, is meant, the connexion subsisting between the intrinsic principles of association, or language of tones, and the sentiments indicated by the words to which they are applied;—or it may be considered as the peculiar trait in the character of such music as has been exclusively appropriated to one set of words by its author. The Oratorio, is a dramatic composition, designed for the representation of some general subject, such as the "Creation," "Messiah," &c. and is the highest and most perfect kind of vocal music, whether of the secular, or of the sacred department; but such pieces are too long, and of too complicated a character, to answer the design of the institution of psalmody, and it will be necessary, therefore, only to allude to them, as forming standards of enlightened taste. The "Messiah," an Oratorio by Handel, belongs, as may be inferred from its title, to the sacred department, and is designed to delineate and represent the atonement, mediation, and final triumph of our blessed Redeemer. It opens with the inimitable language of Isaiah, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished," &c. and embraces the prophecies of the coming of the Messiah, his offices, & character, & the promulgation of his gospel. The subjects and language of this Oratorio were taken from the inspired volume, and the music contains about 100 quarto pages. As some of the anthems and minor pieces, which have been most extensively circulated in this country, have been extracted from Oratorios, it may hereafter be useful to allude to this species of composition more particularly: but for the present, I shall content myself with the exposition already given.

The Anthem is adapted to words in the prosaic form, and it may be considered as the highest specimen of musical composition that is suited to the institution of psalmody. It has one decided advantage over the common "set-piece," the words being arranged in the prosaic form, are generally destitute of that obscurity which is so often fatal to *lyric verse*, and there is no necessity for *expletives*, or words introduced merely to create rhymes. There are many anthems of a highly devotional character, and, could they be judiciously selected, and accurately performed, they would undoubtedly constitute the most efficient system of church music but as they are mostly dramatic compositions, their introduction into common use should be made to depend upon the actual state of musical knowledge, and upon the amount of religious influence which may be brought to their aid, and to guard against the baneful influence of extraneous associations, as tending to generate a *taste for musical display*. Such an evil is not, however, a necessary consequence of the use of any species of musical composition: but as this point has been fully illustrated by your correspondents Laou and Philo Laou, I shall only refer your readers for further information upon it, to the articles which appeared in Nos. 33 and 35, of your present volume.

The Choral Anthem, "O praise the Lord," &c. by Handel, is of a very simple design, and deserves particular attention, on account of its peculiar fitness for devotional purposes. This piece opens with the words, "O praise the Lord with one consent, and magnify his name," and as the whole subject is of a highly animated character, there is not room for a very great variety of expression. This circumstance has induced many persons of no ordinary pretensions to musical taste, to consider this as an inferior production: but if we examine its *structure*, we shall readily perceive its superior excellence, and that the author has contrived to avoid much of that *sameness* of character which pervades so many choruses of a similar design. In the first strain he has chosen a movement and key, which do not indicate a very great degree of present excitement, yet there is a grandeur of expression, happily calculated for the announcement of his theme; and by repeating the principal sentiment in differently modulated phrases of melody, accompanied by full and majestic harmony, this strain, at its close, becomes quite animating. The second strain commences with the exhortation, "Let all the servants of the Lord, his worthy praise proclaim," the latter part of which is repeated in double counterpoint to represent the union of the worshippers, in obeying the injunction, and the chorus immediately assumes an unusual degree of rhythm and accent, admirably adapted to the sentiment, "O be joyful in God, all ye lands, and make his praise glorious." These words are subjected to various modulations and repetitions, in order to render them more effective, by calling to their aid different shades of sentimental feeling. Some of these modulations are of a very common character, and are peculiarly effective upon the generality of uncultivated hearers, and others are so constructed as to call up some of the more delicate of the intrinsic principles of association, which become equally effective upon persons of more refined taste. If there is any fault in this production, it is that the feelings of the hearer are not so elevated at the close, as at the *commencement* of the chorus: yet the effects which this Anthem, *as a whole*, is calculated to produce, are such as might be expected from the nature of the subject, and from the genius of the author, who has in no single instance sacrificed the sentiment to the sound. By adapting the words which form the subject of this Anthem, to any common metrical tune, (if such a thing could be done,) we should be able to perceive, and willing to acknowledge that *particular adaptation* is the only means of attaining to any thing like perfection, in the art of exciting sentimental feeling.

An Anthem from the 122d psalm, by Dr. Calcott, may be cited as another specimen of this style of composition, possessing great merit. The words selected by the author for his first strain, are these: "I was glad when they said unto me, We will go into the house of the Lord," and for his second, (with which the anthem concludes,) "Peace be within thy walls, and plenteousness within thy palaces, Amen." The words of the first strain are at first simply announced either by a single voice, or by a single part, in the past tense, "I was glad," &c.—and as soon as they have been once told, they are applied more directly to *present feeling*, by a repetition of the latter part of the sentence in fugue, in which the whole choir are at successive intervals made to unite in the resolution, "*We will* go into the house of the Lord;" and the company of worshippers is thus represented as receiving a continued accession of numbers, progressing onward to the hill of Zion. The second strain commences with the salutation of the church, or rather with the invocation, "Peace be within thy walls," &c. which is adapted to a slower and more delicate movement in triple time, and repeated with increased earnestness, until arriving at the final close, the whole assembled multitude are prepared to unite in the universal "Amen." These words are very skilfully adapted, and it must be perceived by every one, that their effectiveness is greatly increased by the manner in which they are arranged. Yours, &c. THETA.

COMMUNICATIONS.

For the Western Recorder.

THE NEWSPAPER.

Mr. Editor,—Can you tell me how to convince a man of his error, when prejudice makes him deaf to argument? I have a good neighbour who has frequently contended with me about the utility of religious newspapers. I have not been able to persuade him, that it would contribute to his interest and happiness to become a subscriber for a paper of such a character. The other evening, as he came in for a customary chat, I happened to have your paper in my hand. He began with—

"Well, neighbour Hodge, you are still poring over your paper;—how you can be entertained so much with that dry stuff, I can't conceive."

"Not so dry as you may imagine," said I; "it contains much interesting news relating to the church of Christ, and every Christian may gain instruction from it."

"For my part," said he, "I have bibles enough for my family—hear two sermons every Sabbath—and have my book-case half full of sermons at home. With these advantages, I think I have a sufficient opportunity for spiritual improvement, without paying for a weekly newspaper, which must be forever telling over old stories for want of new ones."

"No want of *news*," I answered, "in these days. There is enough to furnish matter for a daily paper, instead of a weekly one. You never will know the value of such papers, till you try them. They are not like your volumes of sermons, which, though good and useful, are not suited to every time and place. When we look into one of them, we find it dressed in all the precision and dignity of the pulpit. But a newspaper comes like an every day neighbour, with a cheerful, familiar countenance—sits down in your chimney-corner, and talks freely about the common topics of the day,—topics not confined to one small neighbourhood, or one country; but relating to the affairs of every nation on the globe. The present is one of the most important ages ever known; and the increase of knowledge, and spread of the gospel, during the last ten years, have astonished even the most enthusiastic promoters of the cause. Now, for my part, I like to hear something about these wonderful changes abroad, and to learn the prospects of our own churches. All the information I want, such a paper gives me in a short and clear manner; and I can sit down with it, and survey the whole world, with as much ease as you can your farms. The pleasure and the advantage which I receive from this reading, is such that I would'nt lose the privilege, for the best fifty acres that Captain C—— ever put plough upon. But there is another consideration. Here are my children, whom I love as I do myself. I wish them to spend their time profitably; and I find that they are well entertained with spending most of our pleasant winter evenings in reading. I wish them to be well acquainted with the prosperity of the church on the earth; of which some of them, I trust, are sincere members, and I hope that all of them will join the company of saints above, where their thoughts will be wholly occupied with heavenly things. Now, what can be better than to *lead* them in that course, which will eventually conduct them by the grace of God, to the mansions of the blessed."

After all this, I could not persuade neighbour D. to become a subscriber. I believe, if he could be acquainted with the utility of such papers, he would hesitate less. But, to tell you the truth, he has a spice of avarice about him, and does not *like* to pay out money, even where he is convinced of its benefit. I have, however, determined that he *shall have* the perusal of your paper; and you may hereafter send me *two* copies, instead of *one*. *This*, at least, I presume, Mr. Editor, *you* will consider a good expedient, and probably would not complain, if every subscriber would "do *likewise*." I think neighbour D. will be pleased, if you continue to furnish news and useful essays, as formerly, in a sprightly, cheerful style,—only, perhaps, he would like the paper still more, if you would leave out some of your long musical lectures!

I am yours, Mr. Editor, sincerely,
FARMER HODGE.

MISCELLANEOUS.

From the Family Visitor.

A TRUE NARRATIVE.

In a neighbourhood in this state remarkable for its hospitality, its number of idle young men, and its destitution of the means of religious knowledge,—card-playing, and other games of hazard prevailed to an unparalleled extent. For a time they were confined to the gentlemen; but after a while several ladies ventured upon the game of chess. This was represented to be a game, not of chance, but of science, well calculated to exercise and strengthen the intellectual powers;—and it was also believed to be sanctified, by the circumstance, that a minister of the Gospel in a town 150 miles distant, believed it innocent, and was himself often seen at the chess-board. I never knew the opinion of a minister to carry so much weight with it before. It acted like a charm; and the game was entered upon with avidity, and soon became the prevailing topic of discourse. From the chess-board to the card-table, the transition was easy and natural. One lady after another was prevailed upon to amuse herself with whist, as a necessary relaxation from the fatigues of a long and laborious game of science. Having run into temptation, they were unable to set bounds to their desires; and the prayer "lead us not into temptation," became a vain repetition, and a solemn mockery. Money was soon staked by the gentlemen; played for, and won by the ladies. At first their consciences would not permit them to retain it, and it was returned to the loser; but in a short time their scruples wore away, and money appeared to be the chief motive and object of the game; while small sums only were staked, that they might escape the appellation of 'gamblers.'

Now there resided in the same family with four of these ladies, a young man of a serious cast of mind, though not a professor of religion. He had often taken a part in the game of chess, but when he discovered the dangerous tendency of such amusements, he renounced it entirely, and could not be prevailed upon to touch a card, although he had formerly been passionately fond of the game. He had a high regard for the family, and beheld with tender concern the dangerous course pursued by the young ladies. They had now arrived at the most critical and important period of life. No pains had been spared to give them the best education the country could afford. Their minds were rapidly maturing, and receiving their bias for time and eternity. He was about to leave the country, and did not expect to see them again. His sentiments respecting every species of gambling, were known to them; but no attempt had ever been made to instil them into their minds. He could not, however, on this occasion, satisfy his conscience, without embracing the last opportunity he should ever enjoy, to converse with them most seriously on the extreme danger of their course, although he had no reason to expect any good result. Accordingly, after seeking the aid of the Holy Spirit in the discharge of so solemn a duty, the subject was introduced with great caution and tenderness, and every consideration brought forward, which would be likely to influence a rational, immortal, and accountable being;—the interests of time and eternity were presented to their view, in the most impressive manner; and he concluded by requesting a promise that they would from that time renounce cards, and every game of hazard. After some hesitation this promise was cheerfully given; and I am happy to add, has been religiously kept to the present day. Much ridicule was anticipated from the young men of the neighbourhood, but nothing of the kind was ever heard. Several other ladies followed their example: gambling fell into disrepute; and a number of young men renounced it.

AN EXTRACT.

I cannot so much recommend modern sermons, as some little practical treatises of piety. English discourses in general, by a strange scholastic mismanagement, are not sufficiently addressed to the heart. Either they are learned disquisitions on some speculative, controverted subject, more calculated to display abilities, than to edify; or they are spruce, moral essays, with little more of christianity in them, than might be gleaned from the works of Plato or Epictetus. They want that simplicity, fire, energy, animation, that boldness of images, appeal to the conscience, and that picturesque display of heaven and hell, which give unction to the writings of St. Paul and of the fathers.

Ancient divines have more fire and matter. They studied the scriptures more than human systems. "They were filled with the Spirit." They were men of watchfulness and prayer. A profane spirit of criticism or of philosophy, falsely so called, makes *us* cold and languid. In perusing many learned or splendid pages, the heart is often left devoid of one pious emotion.—*Bennett's Letters.*

ILLUSTRATION OF SCRIPTURE.

The effect of the moonlight on the eyes in this country (Egypt) is singularly injurious; the natives tell you, as I found they also afterwards did in Arabia, always to cover your eyes when you sleep in the open air. It is rather strange, that that passage in the Psalms, "the sun shall not strike thee by day, nor the moon by night," should not have been thus illustrated, as the allusion seems direct. The moon, here, really strikes and affects the sight, when you sleep exposed to it, much more than the sun, a fact of which I had a very unpleasant proof one night, and took care to guard against afterwards. Indeed, the sight of a person who sleeps with his face exposed at night, would soon be utterly impaired or destroyed.—[*Letters from the East.*

PROVIDENTIAL DELIVERANCE.

We make the following extract from the Quarterly Review. The story may vie in interest with William Tell, and shows the Hottentots to be most expert marksmen.—"The hero of this little narrative was a person by the name of Von Wyk, and we give the story of his perilous and fearful shot in his own words. 'It is now,' said he, 'more than two years since, in the very place where we stand, I ventured to take one of the most daring shots that ever was hazarded. My wife was sitting within the house near the door: the children were playing about her. I was without, near the house, busied in doing something to a waggon, when suddenly, though it was mid-day, an enormous lion appeared, came up, and laid himself quietly down in the shade, upon the very threshhold of the door. My wife, either frozen with fear, or aware of the danger attending an attempt to fly, remained motionless in her place, while the children took refuge in her lap. The cry they uttered attracted my attention, and I hastened toward the door: but my astonishment may be well conceived, when I found the entrance barred in such a manner. Although the animal had not seen me, unarmed as I was, escape appeared impossible: yet I glided gently, scarce knowing what I meant to do, to the side of the house, up to the window of my chamber, where I knew my loaded gun was standing. I had set it in a corner close by the window, so that I could reach it with my hand, for, as you may perceive, the opening is too small to admit of my having got in; and still more fortunately, the door of the room was open, so that I could see the whole danger of the scene. The lion was beginning to move, perhaps with the intention of making a spring: there was no longer any time to think: I called softly to the mother not to be afraid; and invoking the name of the Lord, fired my piece. The ball passed directly over my boy's head, and lodged in the forehead of the lion, immediately above his eyes, which shot forth, as it were, sparks of fire, and stretched him on the ground, so that he never stirred more.'"

THE SHAKERS IN WATERVLIET.

The following statistical account of the establishment of the Shakers at Niskeuna, was obtained from the marshal who had just been taking the census of the town.

"There appears to be four separate and distinct families or societies, who have each their head or leader, and these four families are subject to one general head, or Elder of the Church, to which all appear to be united by the ties of interest and religion. Heads of families, 4; whole number of males, 112; females, 153; entitled to vote, 74; aliens, 13; people of colour, 3; females between 16 and 45, 73; over 45, 51; under 16, 28.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITHCOCK.
Utica, June 28. 33 Genesee-street.

Christian Almanack, for 1826.

THIS valuable tract has been republished from the Boston Edition, by the subscriber, who has the work standing in type, and who will supply orders for any quantity on short notice. Those who take an interest in its sale and circulation, will please to send their orders for them as early as convenient. The price is fixed at six shillings per dozen, from which a discount is made by the publisher, to Tract Societies who purchase by the quantity. It will be recollected that a considerable sum is annually raised from the sale of the Christian Almanack, which is applied to the funds of the American Tract Society. EVERARD PECK.
Rochester, October 1st, 1825.

☞ The above, may also be had at the Book-Stores of Merrell & Hastings, No. 40, and William Williams, No. 60, Genesee-street, Utica.

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

UTICA
Looking-Glass Factory.

WILLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y38

REMOVAL
I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong Teas,—Loaf, Lump and Raw Sugars,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

Tobacco, in pound, half-pound, and small Papers,—Snuff, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels. '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

Piano Forte & Violincello
FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Klotz.—Price $100.

I. J. BERRY,
Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers*